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The Christian Socialist

The Golden Rule Against the Ru[illegible] Gold

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WILL THE CHURCH REPENT

By Rev. George D. Coleman

As one passes through the country he sees many churches and in some districts a large majority of the people attend and belong to these churches. They claim to be Christian churches, they claim to believe in Christ, yet if we will note the people who belong to these churches we will see that in their relations to one another and to society at large they do not differ from others who do not belong to the churches with perhaps the sole difference of their observance of Sunday and a few customs that do not effect their relations with their neighbors. In fact we will find that those who have gathered wealth by means that will not harmonize with either the teachings of the law nor the gospel taught by Christ, are the most honored members of these churches. Men who have heaped up wealth by watering stock, by monopolistic methods and by the exploiting of the labor of the poor, the payers of starvation wages and participators in the unjust methods and injustice we see all around us, we find are the main supporters of these churches. We find that the best paid preachers and the leaders and authorities in these churches are either entirely dumb upon the question of this condition of unrighteousness, or are its open and plausible defenders. Is it any wonder that thoughtful people do not attend church? Is it any wonder that those who suffer from the exploiting of the system defended by the church either by the silence of blindness or the defense of financial interest, are inclined to indifference toward Christianity, if not an animosity against it? Is it anything more than natural?

Christ said, "Why call me Lord, Lord, and do not the things I say?" Search the words of Christ and the words of the prophets and the burden of their teachings is summed up in the utter futility of a professed allegiance that yielded no fruits of righteousness or right doing.

Christ cursed the barren fig tree as an emblem of the hypocritical church of his time, and a Christianity that yields nothing but the leaves of theology, sect, creed and fruitless doctrines but no fruit of righteous doing, life and accomplishment, is equally barren and profitless, a "sounding brass and a tinkling cymbal." A church that hovers the unrighteous and justifies their deeds, and is silent upon the unrighteousness of the world, to say naught of defending the iniquity, is only an organized and corporate form of hypocrisy.

In vain do the churches call out, "Lord, Lord, have we not prophesied in Thy name, etc," and in Thy name taught for doctrines, traditions and the commandments of men, for Christ has said as distinctly as it is humanly possible to form words, "inasmuch as ye have done it unto the least of these ye have done it unto me," and "inasmuch as ye have done it not to the least of these ye have done it not to me."

The call of the Socialist Fellowship to the church today is the last call to repentance before his coming as was told by Daniel, "and in the days of these kings, shall the God of heaven set up a kingdom which shall never be destroyed." This is the kingdom Christ preached. Now we have arrived at the fulfilling of the times and the approaching end of the times of the Gentiles, and if even this is denied by the church, it is no justification for the profession of his name and doctrine while they continue to "work iniquity." The time is at hand, the Christian Socialist Fellowship is the voice of Elias, the modern John the Baptist. Will the church repent of the evil of its ways?

The Mothers' Club—What It Is and Why

By M. Kathryn Spiers, Richmond, Va.

[We urge every woman to read carefully "Aunt Kathryn's" article. Perhaps you can found a Mother's Club in your community. True motherhood, socialized motherhood, is what this world needs more than anything else. And surely earnest Mother's Clubs will help socialize the divine spirit and method of true motherhood.—Ed.]

The preamble to the Constitution of the Federation of Mothers' Clubs of Richmond and Virginia, is the most concisely worded explication of the pervading spirit of the Mothers' Clubs of which I am aware. It is as follows:

"We, mothers, sincerely believing that a closer fellowship, a greater unity of thought and purpose and a nobler accomplishment, will result from a widespread organization, do therefore, band ourselves together in a union of workers to further the best and highest interests of the child."

The object is also, as there stated, that of the individual club, expressed in general terms simply as "any work which tends to the physical, mental or moral advancement of the child."

Use and Duty of Mothers

Surely this has a rational and dignified and womanly sound! Yet there is a vague suspicion or impression abroad in certain quarters that "We, mothers," would better be at home, attending strictly to our private domestic duties, than attending any sort of club, however speciously worthy its aim may be made to appear. This impression seems to me to have increased since the kindergarten "Child-Study Club" has shown a tendency to expand into School Associations, or Patron-Teacher Clubs in both grammar and high schools. I will later refer to what I believe to be the reason for this.

But if we feel, as I am assured we all do, that this prejudice is unjust and ill-founded, we should prepare ourselves to refute it, familiarize ourselves with the points in its favor and study the causes of it. If the subject is not capable of a presentation satisfactory both to the mind and the heart, it does not deserve our allegiance, and if it is capable of such presentation we ought, for our own satisfaction, if for nothing else, to have it demonstrated.

The study of the psychological aspects of this question has been especially interesting to me, because I have for many years believed that every organization has a reason for its existence, or stands for the application of a principle, which is related to its outward form and use as the human soul is related to the body which it inhabits. The soul of everything, from mineral to man,—for even minerals have souls in this sense—depends for its quality upon the nature of the "use" which mineral or human being was created to fulfill toward or for humanity in general, and upon the nature or quality of such use depends its proper place in our regard or esteem. If, therefore, any natural, or necessary, or noble uses are performed for ourselves or others by means of our coming together for organized work for home and school, for the sake of our own and other children, our right not only to existence, but to the respect and co-operation of all is at once established. It has been first of all for my own satisfaction that I have attempted to examine and set forth these things, but also with the hope that the result of my efforts might be of some use to others.

What Mothers' Clubs Do

The immediate, minor uses of the Mothers' Club are sufficiently plain without special study. Aside from the personal benefit derived by the mothers themselves from the interchange of ideas and viewpoints, and the stimulus communicated by the friction of minds, the individual clubs may accomplish many good things by concerted action which would be impossible to achieve by isolated or scattered effort, such as beautifying the school grounds, furnishing window boxes for the windows, pictures for the walls and books for the school library; also flowers for sick pupils and books or clothing for the needy when there are such. All these things tend to give parents, teachers and pupils a pride in their school such as is always productive of the finest possible "team work" in its behalf—what is known as a "school spirit." It may (and fails seriously unless it does) bring parents and teachers together, and indicate ways in which they may co-operate for the good of individual children, as well as for the general welfare. It should never—and I wish to place special emphasis here—add to the burdens of the already overworked teacher, but seek rather to lighten them, both by better training of the children at home, and a sympathetic attitude toward the teacher, and render them more agreeable and better recompensed in every way, thus operating to improve the quality of the teaching which the children receive, and remove the many prolific sources of discontent in school and home now existing.

It has been well said by Richmond's Superintendent of Schools, that "No man can be a good citizen in these days who does no reading and thinking along the lines of public interests." This is just as true of women, as mothers, as it is of men as citizens. The Mothers' Club may, by means of lectures and talks or readings, arouse the otherwise indifferent and inattentive to an interest in the common good, without which progress and reform everywhere would suffer; for the good of the child, when carried out to its logical conclusions and results in every direction, leads straight into every question which can seriously affect a community. It is this fact which I believe is largely responsible for such antagonism as exists in some circles to the Mothers' Club. It is instinctively felt that it furnishes too good an excuse for feminine meddling with every thing under the sun, and for those who would make this world a Bachelor's Hall, or an exclusively "Man's Club," (with only semi-occasional "Ladies' Days," purely as a matter of courtesy), and confine woman's activities within the four walls of her dwelling, with narrow paths leading to the church and the homes of a few friends and relatives or "palliative" charities, I acknowledge that the objection is well taken. It will not weigh, however, with those gifted with sufficient perception to see that this world can no more be made a fit home for mankind without the co-operation of the feminine half, than can the home of an individual man be an ideal place to rear children without the presence and assistance of a beloved and honored wife.

Co-Operation Between Home and School

If the Mothers' Club stands for the principle of co-operation between the home and the school, it may also be said to stand for the protest of the mothers against being entirely shut out from so much of their children's lives as is passed in the school-room—and for the expression of their belief that they have still the right to some knowledge and supervision of their health, education and training, even though it has become so largely a public function. Who shall deny them that right? Are they to become mere machines for the bearing of children? Shall they be forced to stand idly by while those who have only a mercenary interest in their welfare turn our schools into hoppers for feeding their children as grist to the Mills of Mammon? Every man who values what is holy in womanhood, wifehood and motherhood might well despise them if they did. They are the mothers of the race as well as of the individual child, and wherever their children go, to whatever duties, joys or sorrows they are called, their place in mind and heart, if not in body, is by their side. Only by fitting themselves to stand there in some real and vital sense, can they win or deserve their children's love or esteem, without which motherhood is an empty thing and wifehood barren of its highest use and joy. They must not neglect any hygienic housewifely duty, nor need they fail in all due regard even to the requirements of fashion, but more than any ruffles or frills, dusting of bric-a-brac or making of fancy dishes, are these eternal issues which can only be promoted by collective recognition and study, to which the Mothers' Club may initiate the public school mother who is willing to make some sacrifice of lesser things. In working for playgrounds for the children, for schools built with proper attention to light, air and cleanliness, they are, however little recognition the fact may generally receive, simply attending to duties which have been conceded to be within their sphere and province since the beginning of time. That attention to these duties now involves some sacrifice of the retiring instincts and dread of publicity which have been bred into the feminine nature in the past, is due more to the changed conditions of present civilization as affecting the home, for which men are responsible, than to any untoward change in their natures and dispositions.

Sense of Responsibility Increased

My parents were not dependent upon any one for co-operation to enable them to give their children pure food or air, or sufficient sleep or play-time, but they were not living under the conditions in which I find myself to-day. That I may give my children these blessings, I need the co-operation of very many people, most of whom are quite ignorant of the fact that I, with others, need their help, and still more of what I hold to be the further fact that they owe me, with others, this co-operation. The Mothers' Club is one of the means of gently awakening many to the fact that such needs and responsibilities exist. Wealthy patrons of private schools are often unaware that they also need from others and owe to others this co-operation; yet a very little study ought to show them that their independence of others is more fancied than real. The disease, vice or crime which originates or flourishes by the neglect of healthful or moral surroundings among any children, may easily result in the destruction of the health, morality or happiness of the most carefully trained and guarded child. Do you not think that we have been too slow to learn that we are truly our brothers' keeper? Must we not call down upon ourselves more and more bitter experiences, as a race, until we do learn this lesson? It seems to me that there must be a less intense individual self-consciousness, and greater race-consciousness, before this comes to pass. This latter consciousness is what is fostered by collective action of any sort for the public benefit.

The ever-widening gulf between the two extremes of society has been too complacently accepted as part of the Divine scheme of things with which it was impious to quarrel. We have generally under-rated the necessity for a jealous cultivation of the mental and moral faculties of the great middle class upon which the safety of our institutions so truly depends. The neglect of this cultivation has fostered not only ignorance, prejudice and intolerance, but positive wickedness of the grossest sorts. The movement of which the Mothers' Club is a part, is a sign of a perception of this fact—of a recognition that the existing divorce between theory and practice, in national, and municipal, and in business and home life, is as fatal to the higher life of nations as of individuals—and a revolt against it in the determination to call a halt to further deterioration. We are learning that the broad outlook, the comprehensive grasp of the issues of life, the sacredness of human relationships and the responsibilities which they bring, are instinctive to very, very few, if any. They are obtained by grace of training and environment if at all, and such training and environment can only be obtained for the masses by the collective action of those who desire them to be universally enjoyed.

However, the knowledge of the necessity and duty of co-operation between those not only of the same class and needs, but between those of all circumstances and conditions, is rapidly being gained. "Every one for himself," etc., will some day yield to "Each for all and all for each." Charity may, indeed, continue to begin at home, but it will not end there.

Woman to Specialize as Wife and Mother

The fruit of co-operation is specialization, and the days when the mother was practically forced to be tolerably adept in a dozen different professions, while not yet gone, are passing, and she will presently be able really to specialize as wife and mother. The pessimists who see in this prospect nothing but the complete destruction of all the homely virtues, will either be dead or compelled to admit themselves mistaken. We are all being trained, whether we will or no, but the more consciously the more easily, to placing principles before persons and to collective action. The clearness with which this last may be seen by the attentive observer is indicated in the statement made in November of 1909, by the president of the University of Virginia, at an Educational Conference in Richmond. Said he: "The greatest single thing in our times, is the growth of the genius of co-operation, the magic of getting together, for co-ordinating our efforts, for uniting every movement to better human life." Alarmists may see the death of individualism in this, but I can personally see only a great gain to individuality in its highest, truest, sense. It is, to my mind, an example of the truth of the promise that "he that loseth his life shall find it." To subordinate individual interests to the good of others means an inestimable gain to the individual character, and those who do so shall truly receive a thousandfold here in this life, and in the world to come, life everlasting.

Collective Action Required

Thus the chief use of the Mothers' Club, to my mind, is, that it is the natural and proper training school in which public school mothers may learn the uses of collective action, and the subordination of temporary individual interest to principle. Does any one say at this point: "Well! I never supposed mothers needed to learn self-effacement! Aren't they continually practicing it at home?" Certainly they are—for that slightly larger self, the family. Not always wisely, at that. No one will dispute the bald statement that principles should come before persons in our regard; but in actual practice, how often is this rule observed, in the family and in the church, or in municipal, state and national government? Certainly not as often as it should and might be, to put it mildly. But whenever and wherever there is failure to observe it, there evil creeps in and works havoc with all good purposes. Nowhere is this more plainly evident than in the Mothers' Club. The ideal of motherhood is one of the most powerful and generally perceived in the world. Few mothers, no matter how contracted their spheres of life, or how naturally quick and resentful their tempers, will quite fail to grasp the fact of injury to that ideal. It is especially noticeable in the collective action of a body of mothers. Therefore the friction of the various viewpoints in the work of the clubs, provides the very best training for those whose faith and patience are equal to the test, in teaching the avoidance of all pitfalls which threaten the collective manifestation of that protecting and cherishing mother-love which is the mainspring or soul of the movement.

The Soul of Mothers' Clubs

Thus much for the uses which may be served by the Mothers' Club, and I believe them to be worthy of the recognition and support of all. But what is the SOUL—that which caused it to be formed or organized, and which keeps it alive and sustains its activities? We have not found it when we are able merely to name the uses which it serves. The soul, even of a humanly formed organization, is a more spiritual and living thing than even that, and it must be spiritually discerned. I have called it the collective manifestation of mother-love, and that is exactly what I believe it to be; but there is a broader and more general definition, which to my mind illustrates a general principle which might be usefully recognized. The soul of any organization is THE LOVE OF THE USES WHICH IT SERVES EXISTING IN THE HEARTS OF THOSE WHOSE MINDS MORE OR LESS CLEARLY COMPREHEND THEM. Thus it is a living, growing thing, as a soul should be, according as constantly increasing numbers come into an understanding of these uses and a love for them. They may be loved without a full understanding of them, and they may be understood without much if any love for them. Both conditions are imperfect, but they are capable of constantly perfecting, and it matters not how far any individual member may fall short in love or in understanding, and show a consequent inability to work in harmony with the true nature and spirit of these uses. They are there, and they are sure to find constantly increasing love and appreciation, individually and collectively, and if I have made my meaning clear, I hope you will agree with me that they offer a worthy and interesting answer to the queries which arise as to the value of the work of the Mothers' Club.

SOCIALIST CHIPS

By Perry Engle, Newton, Iowa

The best receipt for ignorance is to be satisfied with what you know.

* * *

We have two classes, one gets the dollar without earning it, the other earns it and does not get it. Are you class conscious?

* * *

Those just able to live now must be contented with less soon.

* * *

Only a change of color made it possible for the chattel slave owner to rule; conditions puts the white toiler in the black man's place.

* * *

To accord to every person the fruits of his toil is the mission of the Socialist party.

* * *

Last year 12,437 babies died in New York City under two years of age. Socialism will make conditions on earth so that it will be fit for a child to be born.

* * *

Over the parting oceans,
O'er the dividing lands,
We call to you, our brothers;
We stretch to you comrade hands.

AT THE CHURCH DOOR

By W. H. Robinson, D.D. S., Alameda, California

The following incident from life was brought to mind by Comrade Smiley's article, "At the Bank Window," in a recent issue of the CHRISTIAN SOCIALIST. In the year 1848 in Brantford, Ontario, Canada, a barefoot, not fashionably dressed boy, an orphan, made up his mind one Sunday that he would go to Sunday school. This required more mental bracing than it would have taken to climb a tree or jump in the river.

The boy went to the church door and then things looked strange. Had he stood at the swimming pool or circus door he would not have been afraid to "go in." He stood there hesitating while *well dressed* ladies and children went in. And then the pastor, Rev. James Usher, a good man and an able preacher, came to the door. He looked fierce and majestic to the diffident boy and said, "In or out?" in a voice that no doubt came from a good heart, but it sounded cold and cruel to the timid boy, who did not hesitate a moment to obey the mandatory, austere command "in or out." *He went out, and never went to that Sunday school door again.*

"A pebble in the rivelet dropped,
May crook a mighty river,
A dew drop on a tender plant
May mar on oak forever."

The Christian Socialist FELLOWSHIP

GENERAL SECRETARY
Rev. W. A. Ward, 3462 Giles Ave., St. Louis
GENERAL TREASURER
Rev. W. D. P. Bliss, 1451 Broadway, New York
GENERAL EXECUTIVE COMMITTEE
of Twenty-five Members

ST. LOUIS CENTER

Comrade Hall of St. Louis writes: "In spite of its being the dull season the Center is doing well, and if it continues we perhaps may be able to help you by subs, etc. As a result of the Conference we have taken in several active members. Two of them are clergymen, an Episcopal city missionary and a pastor of a Christian Church. We hear that some of the young men of St. Leo's want more 'Christian Socialism,' and we expect to put Comrade Ward in their Temperance Hall should an opportunity arrive. At the Fellowship meeting last night we voted to lay aside a certain sum every month toward the expenses of a delegate to the next Conference. The library now has a piano and we shall use it to accompany our Socialist songs."

* * *

GENERAL TREASURER BLISS' LECTURE TRIP

The first point in which Comrade Bliss spoke was in Washington, D. C., for the Christian Socialist Center. The meeting was held in a beautiful new Congregational church and was very largely attended by church people. Comrade Sherman seems to be very active in extending the work among church people. He uses Dr. Strong's studies in the Gospel of the Kingdom, but makes them the entering wedge for Socialist thought. The Washington Center is one of the best and has large promises.

Taking the sleeper that night, Comrade Bliss lectured the next night at Chillicothe, Ohio, for the Party. The lecture was held in the Presbyterian church, but the church people of the city seem to be very conservative and took little interest in it. Party members are doing fine work and are active, but so far as the church people went, Chillicothe was chilly.

From Ohio Comrade Bliss went to St. Louis and took part in the Conference there. Sunday morning he addressed a large class in the studies of the Gospel of the Kingdom at one of the largest Congregational churches in the city, if not in the west, and took as his subject "Christian Socialism." Very much interest was expressed. In the evening he preached at Christ Cathedral, the Protestant Episcopal Cathedral of the city. It was a very rainy night and the attendance was not large, but Christian Socialist seed was sown. The city missionary of the Episcopal church of St. Louis has joined the St. Louis Center and we hope some of the results from Dr. Bliss' lecture will be permanent and widespread.

On Tuesday night, May 2, Comrade Bliss spoke in the hall of the Carnegie Library at Marion, Ind., to an audience that filled every seat. It was for the Party, and almost all who attended were Socialists. There was, however, so much interest that Comrade Bliss was asked to return and speak again Friday night, hoping to get out a good many who were not Socialists. Unfortunately, by change of time table, Mr. Bliss was unable to reach Marion the second time. He went to Madison, Wis., and made arrangements for a convention of the national Social Center Association of America, of which Mr. Bliss is Organizing Secretary. Each Comrade ought to know about this, as it is an organization which indirectly may do much for Socialism. The idea of the Association is to work through the cities and villages of America to get the schools open outside of school hours for social enjoyment and for civic education, according to the plans so successful in Rochester, N. Y. At these civic meetings Republicans and Democrats, Prohibitionists and Socialists are to be heard, so that Socialist speakers can have a chance to present their views to many who are not Socialists. A convention of the Association is to be held in Madison, Wis., in the first week in October. Governor Wilson of New Jersey and Senator La Follette are to speak. The Governor of Wisconsin and the President of the Wisconsin University will welcome the convention. It will probably be a very large meeting and be the means, it is hoped, of doing much good.

On Sunday, May 7, Comrade Bliss spoke for the Men's Federation of the churches of Louisville. In Louisville the 12,000 men in the Protestant churches are federated into a brotherhood for social work. It is, of course, not a Christian Socialist organization, but is at least headed in that direction, and Comrade Bliss had a chance to help it on in that path. He preached Sunday at the Episcopal Cathedral in Louisville to a very large congregation. In the afternoon he addressed a mass meeting of men at a large Methodist church, and in the evening preached in a large Presbyterian church. The pastor of the church declared that Mr. Bliss' addresses had made a profound impression. On Monday night a banquet was given Mr. Bliss, at which 240 men sat down. One hundred clergymen were present, and Mr. Bliss gave them a radical talk on Social Christianity. The following night Comrade Bliss spoke for the Party. Some of the members declared his address to be one of the best Socialist lectures ever given in Louisville.

On Thursday night, May 11, Comrade Bliss spoke before the ministerium of Lancaster, Pa. Lancaster is a very conservative town. One of our Episcopal Comrades there has done very good work, and was able to secure an invitation for Mr. Bliss from the ministerium, but Lancaster is very largely a city of German Reformed churches and the pastors were so conservative that they were not willing to advertise Mr. Bliss as speaking for the ministerium, so he spoke at a private meeting of the ministers at the Y. M. C. A. Each minister, however, was allowed to invite three laymen. Lancaster is a city of churches. It is perhaps significant that, although a city of churches and very religious, it is also a city somewhat notorious for political corruption, as its type of religion, while earnest, has been very individualistic, and the people have had little training in political righteousness. It was good soil for Christian Socialist thought, and Mr. Bliss' words sank in like water into thirsty soil.

The next night Comrade Bliss spoke for the Christian Socialist Fellowship at Baltimore, Md. An Episcopal Comrade there had opened his parish house, and there was a good attendance in spite of a terrific thunder storm just at the time when people would go to a lecture.

Since arriving in New York, Mr. Bliss has been very busy with his Social Center work, but spoke May 24 for the Intercollegiate Socialist Chapter of New York, and is to speak June 2 at Bloomfield; June 6 at Hackensack; June 14 in Orange, with other addresses later on. A meeting of the Christian Socialist Fellowship of New York was held May 31. The organization was completed, and it is hoped that at least next winter the New York Center will be heard from.

* * *

HOW PITTSBURG COMRADES WORK

Pittsburg, Pa., May 25, 1911.

Dear Comrade:—

The Fellowship meets next Sunday, 2 p. m., Trinity Parish House, 325 Oliver avenue, Pittsburgh, Pa. These quarters are the very finest and most central to be obtained. You should show your appreciation by attending each and every meeting possible. It is necessary that we become more energetic in our work of reaching churches and other religious organizations, and to do so we desire and must have a large and active membership. Each and every one of us should make it our especial business, in fact it is our especial business, to talk to religiously inclined people, particularly active church workers who are Socialists but unconscious of it. Waken a real, live, active Christian to a consciousness of the fact that he is a Socialist, and you have a power for Socialism second to none. Our propaganda meetings, the second Sunday of each month, may be made successful, forceful and efficient, if you will lend your co-operation. If all of us get to work in earnest there is no reason why we should not average one lecture each week in some church in this vicinity during the next twelve months.

As an evidence of what can be done, you will find enclosed cards advertising the Irvine lectures next week, four churches, one hall and one open-air meeting. These have been arranged for in less than ten days by half a dozen members. If all our membership had been at work in this, our particular business, we should and would have had not less than twenty churches.

Call for advertising matter and get busy among your church friends (and others) in the vicinity of these lectures. Bring them to these meetings. Attend yourself each lecture near you as well as the central one on Wednesday evening at the Parish House.

Irvine is worthy the largest audiences that can be brought together. DO YOUR PART NOW!

"To the work to the work,
There is labor for all!"

Fraternally,
Bessie M. Womsley,
Secretary.

(Cards at County Headquarters and my address.)

REMARKABLE AND BRILLIANT LECTURES

By Alexander Irvine, Noted New York Clergyman, Author and Orator

Monday, May 29th

"Socialism and Universal Peace." Unitarian Church, North avenue and Resaca place, North Side.

Tuesday, May 30th

"A New Heaven and a New Earth," Belmar Christian Church, 7241 Race street, Pittsburg.

Wednesday, May 31st

"The Socialism of the Bible," Trinity Parish House, 325 Oliver avenue, Pittsburg.

Thursday, June 1st

"A New Heaven and a New Earth," M. E. Church, Noble and Dixon streets, Swissvale, Pa.

Friday, June 2d

"Why the Church Rejects Socialism," Lost Legion Hall, Oakwood avenue, West View.

Saturday, June 3

"Why I Am a Socialist," Corner Federal and South Diamond streets, North Side.

Everybody welcome, admission free. All lectures at 8 p. m. Auspices of Christian Socialist Fellowship of Pittsburg.

* * *

MRS. CARR'S ADDRESSES

On my way to attend the General Fellowship Conference at St. Louis, I spoke at the First Christian Church, of Bloomington, Ill., on Tuesday evening, April 27. The Socialist local, through Comrade Mrs. J. W. Mikel, arranged this date. I did not learn what proportion of the audience were church people. The Socialist local in Bloomington is flourishing, and the Socialist vote there is increasing rapidly.

While in Bloomington I visited my alma mater, the Illinois Wesleyan University, and was invited to conduct the chapel exercises. I was also given an opportunity to make a brief address to the students. At chapel they announced my address to be held at the Christian Church, but the students had their annual banquet that evening and could not attend. However, one of my own classmates of the class of '86 was present at the meeting.

On Wednesday evening, April 28, I spoke in the Methodist Church, Beckemeyer, Ill. This date was also arranged by the Socialist local. An important meeting of the miners the same evening unfortunately interfered with the attendance. But Comrade Frank Welcher, the country secretary, was satisfied the meeting did good. I was very hospitably entertained at the home of Comrades Mr. and Mrs. Anton Baumgartner. The Catholic priest of Beckemeyer told his people not to attend my lecture.

On Tuesday evening, May 2, I spoke at West Chicago, Ill., in the Methodist church. Comrade John Blakely, who is a member of this church, arranged this date. The pastor, Rev. Burling, introduced me. The attendance was not very large, but was composed of church people. The Blakelys entertained me and were very cordial.

It appears that the churches in which I spoke were the first ones in which the comrades of those places had ever secured Socialist addresses. We hope they will push the work in the churches in the future.

Mrs. Ella Carr.

* * *

THE CHICAGO FELLOWSHIP

Since our last report the following meetings have been held. Thursday evening, March 30th, Rev. Edward Ellis Carr gave an address on Socialism at a banquet at Aurora, Ill. Rev. W. W. Willard, pastor of one of the Congregational churches there carried out the plan of inviting the Men's Clubs of the several churches to be present to hear the lecture. About sixty men were present, and this splendid opportunity of putting the leaven of the truths of Socialism into several churches through its representative men was indeed worth while, and the Fellowship is indebted to Brother Willard for doing this excellent work.

Wednesday, April 5th, Mr. Carr addressed the students of the Swedish Theological Seminary of Evanston. After the lecture, which was well received, many questions were asked by the students and answered by the speaker. This date was arranged through the efforts of Rev. Gordon Olson, one of the students who called at the office and said, when asked, that he thought they would be glad to have an address on Socialism. We hope to reach other institutions also.

Friday evening, April 21st, by invitation of Prof. Hoxie, professor of Sociology in the Chicago University, Mr. Carr addressed his class on "The Substantial Agreement of Christian Socialism and Marxian Socialism." After the lecture the class was ready with many questions and a very interesting and profitable evening was spent with the students.

Sunday afternoon, April 23rd, the regular monthly meeting of the Fellowship was held at Masonic Temple. The address was given by Comrade Wm. H. Watts, of Sandusky, Ohio. His subject was the "Socialist Interpretation of History." At the business session following, the annual offering for the support of the General Fellowship was taken. Forty dollars was pledged and ten dollars more voted from the treasury to make the amount equal to the offering of last year.

Friday evening, May 5th, Mr. Carr gave his address on the Reign of the Working Class under the auspices of the 33rd Ward at Mesteren's Hall, Roseland.

Sunday evening, May 7th, at the regular service hour, Mr. Carr gave an address on Socialism at the Cragin Congregational Church, Armitage and Fiftieth avenues. Rev. T. C. Hunt is the pastor.

Sunday afternoon, May 28th, the last monthly meeting of the Fellowship for the summer season was held at Masonic Temple. The attendance was good, and Comrade Moyer led the song service, using the new sixth edition of Moyer's Songs of Socialism. The new songs and others were sung and all took part and enjoyed them. They add greatly to the real soul fellowship of our meetings. Rev. A. B. Francisco, pastor of the Humboldt Park Church of the New Jerusalem, gave the address of the afternoon. He spoke on the Book of Democracy, in his usual happy vein. At the business session one new member was received and the Fellowship voted to have a banquet at the upper room of the Refectory of Washington Park the last part of June. The committee has since secured this room for Wednesday, June 21st. We trust all who can possibly attend will not make any other engagement for that evening as we hope to make this banquet the best yet.

Even though we shall probably not meet during July and August, we urge the members to do all they can this summer to help the Secretary build up our organization by getting new members and finding opportunities for our speakers in the churches. All Fellowship information and requests for dates should be sent to our office and will receive prompt attention. We want to go into the fall campaign with a stronger Fellowship and more enthusiasm than ever before to accomplish results. Send your letters or call in person at our office, 312 56 East Randolph street.

Mrs. Ella Carr, Secretary.

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We would like for every reader of the **Christian Socialist** to become a **shareholder** in **the Co-Operative Printing Co.**, which publishes the paper, and become a part of the concern. This would enable you to be present at the **annual meeting**, either in **person** or by **proxy**, to vote on **all matters** there considered, including the **election of Directors**. To encourage you to do so, we offer to all **stockholders** the **Christian Socialist** and all **books which we produce at 50 per cent discount**. And for a limited time we will make the following **offer**:

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SOCIAL SOLUTIONS*

This attractive volume is one which will be welcomed by all Christians who are convinced that their religion involves a message on the social conditions of our own times, and are nevertheless at a loss to determine just what the lines of their own social activity should be. Professor Hall does not, indeed, lay down a definite and detailed program of social activity, but his aim has been rather to stimulate each one to think for himself on the great problems which confront the Christian church. As he himself says in the preface, "The aim is to arouse interest and discussion, and also to illustrate what seems to the writer should be the Christian adult's way of looking at life. Those who are not professedly Christian may be interested in seeing what a modern Christian intelligence would wish to put in the foreground of the Christian message. . . . May the book help to light the fires of social enthusiasm that are to show the way to God's kingdom on earth!"

The author first presents to the reader his understanding of the social outlook of Jesus and of Paul. He recognizes that Jesus could not at that day give any scheme for the solution of our modern problems which would be serviceable today, and therefore seeks for some principle of ideal human relations which must underlie the solutions of today. This principle he thus states: "The human brotherhood is to be like an ideally organized family. The love that holds an ideal family together is the social bond." Again, "The teachings of Jesus today are still revolutionary. We could not make Matthew's constitution of the kingdom (sermon on the Mount) the statute law of the United States without an entire change in our government, both in its purpose and machinery. . . . War must cease, love must reign. All loveless coercion must pass away, and the family relationship dominate all life."

When the view of our present social order is undertaken, this definition is reached. "It is a competitive commercial industrialism, with profits as incentive to action and private possession of the productive tools and opportunity as its goal." This he holds to be in fundamental opposition to the teaching of Jesus, and for this reason the Christian must change the social order. "If any one replies that you can't change human nature, then the question arises, Was Jesus right or wrong? It does not make the slightest difference to the heart of God what you think of the divinity of our Lord, if at these essential points you have no faith in His teachings. Many are going to call Him 'Lord, Lord' whom he will disown because he came only to minister and they lived for profits—which they then often did not get. Nor is the reply sufficient that you cannot change the matter till you change the social order."

But for what shall our present social order be changed? Professor Hall does not give us an answer, but presents various schemes which are now being urged, and offers the reader his choice. This work is necessarily less full than might be desired, but credit must be given the writer for the conspicuous fairness with which each scheme is presented. Anarchy, Single Tax, Marxian Socialism, State Socialism, and various "Types of Continental Socialism" are analyzed, as well as programs of social amelioration within the present order. Finally, there is a well selected course of reading offered for those who wish to be better informed at first hand as to the merits of the different proposals which are discussed.—Rev. Walter C. Jones.

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*SOCIAL SOLUTIONS, IN THE LIGHT OF CHRISTIAN ETHICS—By Thomas C. Hall, professor of Christian Ethics in Union Theological Seminary, New York—Eaton and Mains, New York; Jennings and Graham, Cincinnati and Chicago.

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THE LINE UP

It is the old fight over again. The Socialists represent the Man of Nazareth, the party of the High Priests represent the three P's—the priests, the plutocrats and the politicians. —Rev. Geo. D. Coleman.

Thank God, many of the lesser priests, whose eyes have not been blinded by fame, wealth or power, are with us "stirring up the people."

A FRANK, SANE WARNING

Shall the Socialist Party Be Torn Asunder?

Any one who has traveled widely throughout America, meeting the Comrades in many states, or who reads the various Socialist papers representing the different sections of our country, and whose eyes are open, can readily see that the Socialist party and movement of America is in danger of a disastrous split, the main line of cleavage being between those who favor Industrial Unionism represented by Debs, Haywood and others, supported by the International Socialist Review, the Miners' Magazine and other papers, and the A. F. L. and Labor Party group, headed by Berger, Barnes, Hunter, Simons and others. Such a split would be a vast calamity, no doubt, and would retard the movement in America for many years, and the division would at last have to be healed before general victory could be won for Socialism. And to those who have ability to see two sides of a problem at once, it is evident that such a division would be exceedingly foolish and futile. Both elements, though apparently so bitterly antagonistic and hopelessly irreconcilable, like centrifugal and centripetal forces, are nevertheless absolutely necessary together in order to maintain stability and equilibrium and to accomplish the desired results.

The failure of A. F. L. methods on the industrial field is being more and more recognized by all thinking workmen, and the tendency of A. F. L. men toward political action is increasingly manifest. The Industrial Union idea is spreading and its necessity upon the economic field becomes more apparent every day. But the tendency of I. W. W. men to abandon political action is very unwise and may prove immensely disastrous. Industrial Unionism and political action are both necessary, one as much as the other. The forces of labor must stand together both on the industrial and the political fields.

And the struggle must go on on the industrial field between the Industrial Unionists and the Trades Unionists until the correct method of industrial warfare is found by the masses of workmen; but the Socialist party, as such, has done wisely in refusing to take sides in this conflict of workmen upon the industrial field. Nationally, at least, it should, and must if it would avoid a split, keep out of the union controversies. The party, any Socialist party, will inevitably be composed of both classes of workmen and of others who are otherwise connected with neither side. And if the opposing factions on the industrial field will be reasonably patient with each other in the Socialist party, the difficulty will in due time be fairly mastered, far more rapidly and satisfactorily than by pressing their differences to an issue in the party itself and causing the grievous division.

But it is clear that the party at present is too much in the hands of the A. F. L. or Labor party group, and the Industrial Union element is not fairly represented upon the N. E. C. In fact, it is doubtful if there is a single member of the N. E. C. that fairly represents that large element in our movement; and this error ought to be remedied at the very next election. If these two elements can not work successfully together in the N. E. C., then the hope of preserving the unity of the Socialist party is vain.

A SENSIBLE SUGGESTION

The safety of the Socialist party from sectional predominance and division requires that the N. E. C.—if we are to continue to have one, which is of doubtful wisdom—be equitably distributed over the country. As it stands, FIVE OUT OF THE SEVEN MEMBERS ARE FROM THE EAST, Carey, from Massachusetts; Hillquit, Hunter, Spargo and Goebel all practically from New York City, for Spargo and Hunter belong in New York and are most active there, though they have homes outside, and Goebel is at Newark, from which multitudes go to New York to do business every day; one is from Wisconsin, and one claims to be from California, though having been in Chicago for years when not on the road. The "metropolitan district of New York" has four members out of seven, a clear majority, whereas the whole realm of the United Mine Workers throughout Pennsylvania, West Virginia, Ohio, Indiana, Illinois, Iowa, etc., the whole realm of the Western Federation of Miners—the vast Rocky Mountain region, and the whole of Dixie Land has no representative on the Committee at all!

Certainly the metropolitan district is not entitled to more than one; one is enough for New England; the vast mining and factory district of Pennsylvania, Ohio, etc., should have one; the South should have at least one to represent her peculiar position; the Rocky Mountain district should have one; the Pacific Coast should be truly represented, and the cities of the Mississippi Valley should have one. The problems of St. Paul and Minneapolis, of Chicago and Milwaukee, of St. Louis, Kansas City and Omaha are so nearly alike that an able representative from either city or surrounding state could fairly represent them all.

If such a plan of distribution should be adopted, the unity of the party could be preserved, the special problems of each great section of our country could be more fairly and intelligently considered and a greater sense of justice and satisfaction would result throughout the movement generally.

And when the comrades generally awake to the fact that BECAUSE A MAN CAN WRITE EDITORIALS OR BOOKS IS NO REASON AT ALL FOR SUPPOSING HE WOULD MAKE A GOOD MEMBER OF THE N. E. C., it will be an excellent thing for the party.

In fact, it would be a fine thing to district the nation and elect only one member of the N. E. C. from each of seven districts, or at least to permit the election of only one from a single state—that one nominated first by a state referendum. That is, if it is necessary to have an N. E. C. at all. If the N. E. C. were abolished and its work all performed by the N. C., then the various sections and interests would be more fairly represented.

PROPOSED NATIONAL PARTY REFERENDUM

Boston, Mass., May 17, 1911.

To the National Executive Committee of the Socialist Party:

The delegates of the Boston Socialist Party Club, in regular meeting assembled, passed the following motion:

"That the National Constitution be amended by striking out Section 3, Article III, which reads: 'All national party officers shall be elected annually, and shall not hold the same office longer than two terms,' retaining Section 1, Article VI, and Section 1, Article VII, of National Constitution as adopted in National Congress May 15-21, 1910, and endorsed by National Party referendum July 29, 1910."

This motion is based on the following grounds:

1. That adherence to Section 3, Article III, would tend to party disintegration, and less efficiency in organization work.
2. That unsatisfactory officials may be recalled by the party membership.
3. That in all countries of the world where the Socialist Party is strong, notably Germany and England, the opposite policy has been pursued.

Morris Jallos,
E. P. Hutchins,
Sarah L. Perkins,
Committee.

Local New York proposes a similar amendment intended to permit the old officials to keep holding on, but providing for annual elections.

A REMARKABLE MOTION

By E. R. Meitzen, State Secretary Socialist Party, of Texas

[The argument of State Secretary Meitzen, of Texas, completely demolishes the position of those who favor the repeal of the recently adopted and yet untested Hallettsville amendment. We heartily endorse his arguments, and hope the comrades everywhere will keep awake and not be caught off their guard. The Hallettsville amendment was carried by one of the largest votes (if not the largest), ever cast for any party referendum. Let us at least try it awhile. Do not forget that these hasty attempts to undo the Hallettsville amendment, before it has had a trial, are wholly in the interests of the very moss-covered officials who have, by their deliberate neglect of official duty, got the party into its present unfortunate condition. They should be ashamed as Socialists to hang on like grafting old party politicians. Let us have a change, as the present amended constitution provides. —Ed.]

The Boston and New York motions that seek to kill the Hallettsville amendment are remarkable, to say the least.

It is hard to believe that the membership will abolish without trial a provision they have just adopted, especially at a time when the need for it is greater than ever. It provides the only way of quietly and impartially settling a national row that now threatens the very life of the party.

However there is a tendency to view our amendment from a personal standpoint. Forgetting that principles are greater than men, friends of the present national officers act as if it were intended as a slap at the latter, whereas we stated at the outset that its purpose was solely to wipe out party rows and machines; that it would have been offered whether a controversy was raging or not; that we were interested, not in rows, but only in finding a way to put a stop to them.

Regardless of how efficient or inefficient a national officer may prove to be, the fact remains that under the new provision the danger of rows has been greatly reduced, and that peace is worth more than a dozen Debs, Bergers, or Warrens. If an officer is bad be can no longer lay pipes to perpetuate himself in office; if he is good he cannot make himself and others believe that he is indispensable—a most mischievous belief, by the way.

* * *

As to the pretended fear of not getting "efficient men" to accept, and this talk of the great "training" required:

Hundreds of able and forceful comrades are getting practically all the training necessary—state, county and city organizations are the training schools. One who would not serve as national secretary or committeeman merely because there is no chance to hold office indefinitely, is not the right person for the place anyway.

After all, even the best national officers are no longer so important a factor. At least nine-tenths of the real party work is now done by the autonomous state organizations, only a few states being unorganized. In dozens of state and even county and city offices no less ability is required and supplied

than is the case nationally. This in spite of the fact that the national body yearly receives thousands of dollars that should go to the state organizations.

* * *

To compare business managers with national party officers is very illogical. In one case the owners are either on the ground or in direct touch with their managers and usually are no less shrewd and informed. **They can easily keep tab on their managers and so are safe in employing them indefinitely.**

In the other case perhaps ninety-nine per cent of the membership can know nothing of national affairs beyond what they see in Socialist papers and bulletins which are often **biased, or influenced, or silenced.** Perhaps seventy-five per cent can not or do not keep up fully with national affairs. Finally, a large percentage, constituting a balance of power, will vote again and again for a national officer merely because they have seen or heard his **name** oftenest, **regardless of the merit of others.** With such a condition it is imperative to limit the tenure of national officers.

The argument that undesirable officials may be recalled is easily answered. Take the present controversy for instance. Charges and counter-charges are handed back and forth. The average member feels that somebody is guilty on one side or the other, but not being sure of his ground he does not feel competent to judge. He realizes that from a distance the blackest of men may be temporarily painted the whitest and the whitest the blackest. An officer would have to be rotten beyond a doubt before the recall could be invoked. Especially is this true of the national officers that are not in direct touch with the mass of the membership.

The present row would not have occurred but for the fact that most of the officials have held office longer than two terms.

No amount of constitutional safeguards—recall, referendum or what not—will keep a party or a government from drifting into czarism when there is no limit to the official tenures of those at the head.

Though of German parentage myself, I do not care a rap as to what is done about this in the old country. **This is an American movement,** scattered over an area of three and one-half million square miles, and it must deal with American conditions. The entire German empire, with an area of 210,000 square miles, is not as large as the state of Texas. Besides the German party organization is very much centralized as a result of a highly centralized form of government. In America we have a decentralized government of self-governing states, and our party must decentralize to conform with the political structure of the nation.

It does look like a great joke that, A. D. 1911, with all the experience of history before us, that I must waste space and energy to convince **Socialists** that rotation in national party offices means democracy and common sense.

Hallettsville, Texas, May 30.

SOCIALIST CAMP MEETING AT ALTO, N. M.

The Sunday School at Alto, N. M., is progressing nicely. While it is a union Sunday School, the Superintendent is a Socialist, and never misses a chance to score a point for Socialism. We also have a literary society which is largely Socialist, and the Socialist position on all questions discussed is always clearly stated.

So far we have not organized either a local or a Christian Socialist Center, but have been waiting in th hope of making practically a clean sweep for Socialism when we do organize.

The Socialists will begin an Encampment on the 4th of July and continue over the following Sunday, and would be glad to secure the names and addresses of any or all ministers in the territory who would like to preach or lecture on Socialism, also any Socialist speaker. Any one interested in our encampment is requested to write to C. B. Lane.

HUMAN SUFFRAGE

By H. F. Thomas—Tune: Gelena, C. M.

The sons of toil come forth with might,
To battle for the right.
The blood-red banner leads them on
To suffer e'en to die.
No brutal force is their defence
Against the tyrant foe;
They plead for justice—common sense,
To end all human woe.

True men and women far and near,
Arise—no longer fear;
Oppression's whip, and brandished spear,
They meet with joy and cheer;
They triumph over maddened greed,
By patient sacrifice,
And prove to men there is no need
Of constant crime and vice.

Soon all shall have an equal right
To manage earth's affairs,
And labor reap its fruits of toil,
Instead of weeds and tares;
All races dwell in joy and peace,
For bloody wars shall cease,
And righteousness exalted reign
To crown the Prince of Peace.

The Appeal to Reason Socialist scouts are said to number nearly one thousand. They are boys and girls, young men and women, who are selling the Appeal's publications. Could they not also sell the **Christian Socialist?** Scouts, get a few copies and try it?

For Young Crusaders

Conducted by M. Kathryn Spiers, 901 W. Main St., Richmond, Va.

NEVER TOO LATE TO MEND

Nixon Waterman

Of course, if you mean to catch a train,
The better way is to start in time;
Still, if you're late,
Don't rail at fate,
And sob and sigh and wail and wait
For another day,
But sprint away
The very best you can until
You find your vow
To "do it now"
Has somehow made you catch it still;
For the sages say
The world makes way
For the earnest soul that says, "I will!"
If you mean to win in life's swift race,
The better way is to start in youth;
Still, if you find
You've been left behind
By the wiser starters, keep in mind
Your needs and say,
"I'll improve each day,
And every hour and each spare minute;
I've been careless, yet
I shall try to get
A prize!" And you stand a chance to win it:
But the weak-willed goose
With his "What's the use?"
Alas! we know he won't be in it.

* * *

"WHAT'S THE USE?"

When any one is discouraged in well-doing there is nothing which comes so readily to the mind, if not to the lips, as that phrase—"What's the use?" If you will notice, no one ever asks themselves or others, "what's the use?" of doing something harmful or wrong—at least I never did, or heard any one else do it, either! Isn't that strange? Is it because there would be no answer to it? Seems to me it is a very sensible question to ask about anything—if we would not stop with asking, but go ahead and think out the right answer to it. Let's talk about this a bit.

USE is a very important subject, and its importance is being seen today as never before, in the memory of man. We Socialists, you know, think that USE should be the motive in everything we do for the general benefit—USE and not profit. If we are logical (as we usually pride ourselves on being), we can hardly escape seeing that it is just as valuable to the individual as to the whole people. Suppose we were to consider it in everything we did—eating, drinking, sleeping, talking, walking, riding, running, working, playing, seeing, hearing, writing, reading, laughing, crying! My! Well, just see if you can think of any more things, will you? Anyway, can you see how anything but a great deal of good would come of it?

Tiresome? Dear me! Do you think so? No? I must have imagined I heard somebody say that—and I can't see why I should have imagined it, to save me. It seems to me that it makes every thing just twice or three times as interesting as to go on in a "hap-hazard" kind of way, without thinking at all—doing just as we felt like doing at the moment, without noticing or caring what the effect would be. It seems to me that as a people we are too apt to consult our feelings alone. Feeling is all very well as a propeller to our boat, but it never was meant as a rudder. Without the "propeller" we would never get anywhere, but without the "rudder" we would be likely to run on the rocks.

There are getting to be more Socialists every day. How much longer it will take to get our co-operative commonwealth if all the workers allow every little rebuff or discouragement to keep them from actively working to distribute literature and solicit subscriptions to the Socialist papers—if they use that little phrase so often wrongly on the lips or in the minds of the young and impatient or unpersevering: "What's the use?" And how much faster it will come if there is more faith and courage, ingenuity, perseverance and initiative, such as is shown so plainly in some of the letters we receive.

Think it over, Young Crusaders. Are you letting any chance go by to interest any one in our paper, for instance? Are you hesitating to offer one of them to any one to read because you are afraid they may think you a "crank," or an anarchist, or peculiar? Does "What's the use?" ever get in it's work on you when some timid attempt receives a rebuff? If so, just take hold of that saying firmly, and put it to work where it belongs!

THERE IS NEVER THE LEAST BIT OF USE IN GETTING DISCOURAGED. Nothing good was ever accomplished in that way. No bad habit was ever overcome; no good habit was ever acquired. There is all the use in the world in faithful, courageous, persistent, unfailing effort to accomplish anything worth while—and you all know that to maintain this paper for the cause of Christian Socialism IS worth while. Don't let a single copy go to waste. See that some one has it who will read it. The smallest child can hand papers to persons and ask them to read them.

* * *

Page, Neb., April 5, 1911.

Dear Aunt Kathryn: I like to read the letters from the Young Crusaders. We live on a farm of 160 acres, nine and one-half miles north of Page, Neb., on the Antilope slough. Our school district had only five voters in it, and no scholars except my two brothers and three sisters. The other people in the district wanted all the money and would not let us have school unless papa and mamma would sign papers for her to teach us. She could not get a certificate, but papa and mamma signed for her, and then the law changed so she could not get it any more. Then they put the school house across the swamp so we cannot go, and our superintendent seems to be powerless to do anything for us. We are away from home now, going to school. I am 11 years old, and only in the fourth grade. I think it is a shame—don't you? I wish that every Young Crusader who reads this would write a letter to our county superintendent and ask her to see that the children of District No. 240 have school. I would like very much to have your picture. Papa and mamma are strong Socialists, and have the C. S. and Appeal and other papers. Your niece,

Clarice Smith.

P. S.—Address Miss Minnie B. Miller, Co. Supt., O'Neil, Neb.

You surely have our sympathy, Comrade Clarice, but let me whisper something to you: You will get an education, in spite of all the difficulties; and perhaps a better one, in the end, because you had some trouble to get it. Many children who have good schools close by fail to value their opportunities. Grit and determination are very valuable things, and overcoming troubles is the schooling that gives them. Persevere. I have sent your superintendent some reading matter.

* * *

R. F. D. 10, Falling Waters, W. Va., April 9, 1911.

Dear Aunt Kathryn: I am a Socialist, and so is my papa, but my mother will not tell us whether she believes in Socialism or not. I am a boy 12 years old, and live about seven miles west of Hagerstown, Md., in West Virginia. My papa takes several Socialist papers, but likes the C. S. best of all. I knew nothing of the Young Crusaders' column until my papa told me to write a letter to you, and I got a paper and was soon interested. We have a Socialist neighbor and he comes around often. I like to listen to him talk and read. Papa is a farmer. We have two horses and four colts. I have about a mile to walk to go to school. I hope to live to see the Socialists in power.

Your Comrade, Lee Kirshmer.

Thank you for your nice letter. Now I hope you are taking an interest in reading what socialists are doing all over the country, and that you will make up your mind not to be "dead wood." Be a **Christian Socialist** Scout, and give away or sell reading matter to make all your neighbors think, and open their eyes to the progress our ideas are making everywhere. Then, when we have the co-operative commonwealth, you will feel that you have a right to its blessings, for you did your part toward bringing it, and did not idly wait while others labored.

Clendennin, W. Va., April 28, 1911.

Dear Aunt Kathryn: I am a girl 10 years old. My papa takes the C. S., and I read the children's page.

Jessie Lynch.

Come again, Jessie, when you can stay longer! This is the shortest yet.—Aunt Kathryn.

The International Sunday School Lessons for 1911

By Rev. Wm. A. Prosser, Pastor Hazelwood M. E. Church, Pittsburg, Pa.

LESSON FOR JUNE 18

The Downfall of Samaria. 2 Kings, 17:1-40

Golden Text. Prov. 29:1: He, that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy.

The Downfall of a Nation. 1-6

Because so much is said about individual salvation and the matter is repeatedly emphasized, away beyond all justification, it is important to note that this lesson deals, not with individual, but national well-being. It also indicates that the burden of the Scripture we have studied from the first of the year has been social life and not individual. From a sociological point of view there is no such thing as individual salvation. We do not live nor die unto ourselves. We stand or fall together. This has been the point of the Scripture we have studied and the key to its treasury. The nation fell and all individuals, good and bad, fell with it. When the nation went down, the kings, queens, nobles, priests, artizans, proletariat, saint and sinner went down with it. So far as national wellbeing was concerned they all shared the same fate.

When the nation went down it did not mean that all the people were annihilated and the country left desolate. It simply means that the country changed hands. Israel lost its national existence forever, and the people lost their nationality by mixture with foreigners. They were the Samaritans of Christ's day. Shalmaneser, king of Assyria, for self-protection, carried away most of the Israelites, especially the leaders, and scattered them among his people in different sections of his empire and populated the conquered territory with his own people. He put his own loyal subjects in charge of the territory. He granted complete religious liberty to both Jew and Gentile so that all sections of the empire represented in the territory had their own particular god and their own peculiar worship. The peoples soon became mixed in blood, religion, politics and customs. The Israelite nation went down and was lost, by mixture, in the Gentile world.

The Cause. 7-12

The cause of the downfall of the nation is not far to seek. The writer of the Book we are studying says it was religion: Verses 7-12 tell us that Israel, that is the nation, had sinned against Jehovah their God by fearing and worshipping other gods and refusing to walk in the statutes of Jehovah. They carried their idolatry so far as to worship all the host of heaven, fill all the country with idols, build "high places" in every prominent city, and cause their children to "pass through the fire." This heathen worship involved all the debasing heathen practices. The nation was a cesspool of moral corruption, which the nation sought to justify by a divine sanction. But according to our author it could not find sanction in Jehovah. Their worship, and the resultant immoralities, angered Him, and because He was angered He "removed them out of His sight." Verse 18.

It is both interesting and instructive to note that the prophets, Isaiah, Amos, Hosea, Micah, do not attribute the downfall of Israel to a bad theology, but to a bad sociology. They claim that the underlying cause of the defeat of Israel—of its religious and social badness and final oblivion—was economic. A faithful and impartial reading of their productions will disclose that they contend that AN IDOLATROUS RELIGION IS BORN OF AN UNJUST SYSTEM OF PRODUCTION AND DISTRIBUTION OF WEALTH; and that a godless religion is the creature of the Rulers—the political and economic lords of society. It is the result of an effort on their part to sever religion from practical life—a thing that is never done by the Bible—and to supply a divine justification for economic and social practices by which they and they alone profit. History proves that the prophets are correct in their position.

The emphasis of the prophets is on Justice, Mercy and Truth in every relation of life. This is the highest religion they know. They claim it is of Jehovah. Everything that violates these principles, whether it is ecclesiastical, economic, social, judicial or political is sin against God. In accordance with this position they denounced monarchy, classes, private ownership of land, wealth concentration, oppression of labor by capital, perversion of Justice by graft, robbing widows and orphans, priestcraft and the immoralities of the ruling class. To them idolatry was but a substitute for pure ethical religion and an effort to get away from the demands of a holy and just God. They regarded it as an effect of unjust social practices rather than a fundamental cause of apostasy.

We must not think that there is a contradiction here. It is simply a question of depth, of dealing with fundamental causes. The prophets, like Karl Marx, are dealing with the rock-bottom cause of things while the writer of the book of Kings—probably a priest, is dealing with the immediate cause of immoralities. It is a fact that causes produce effects which in turn become causes themselves. It was so in this instance. Their change from Jehovah's way of running the nation, which was democratic, to their own, which was monarchical, opened the way wider for the influx of heathen rites and ceremonies, which in turn led to all the heathen immoralities. Both of them were right only one went deeper than the other. Bad economics did—and always does—produce a soulless religion and an ethicalless religion leads us directly into an immoral and rotten life.

The point to keep in mind in this connection is that NATIONS LOSE THEIR LIVES NOT BECAUSE OF THEIR BAD THEOLOGY BUT BECAUSE OF THEIR BAD SOCIOLOGY. Let nations square themselves with the natural laws of social wellbeing and their theology will take care of itself. Do not forget that men and nations who say they love God while they hate and abuse and rob man are liars and the truth is not in them. We may go to church, say prayers, give alms, and do many wonderful things from the standpoint of orthodoxy and yet be as wicked as the devil. We may speak with the eloquence of angels, give the amounts of Rockefeller and Carnegie, and die as martyrs for forms and ceremonies and be nothing. It is love, the "agape" that suffers long, is kind, is gentlemanly, seeketh not its own, and rejoiceth not in unrighteousness but seeketh the truth, that makes men, nations and systems truly religious. We cannot rightly love justice, seek truth and pursue it and love our neighbor as ourselves and be irreligious, wicked or far astray in theology.

How Long?

In 1030 B. C. the Hebrew people started on their monarchical career with Saul, the brightest and best of the young men of the nation, as king. Everything promised a united and prosperous journey. Everything went fairly well for a time, but only for a time. It took monarchy, through tyranny and oppression, only 93 years, less than a century, to plunge the nation into revolt and rend it in twain.

Israel, the northern kingdom, started its national existence in 937 with Jeroboam as king. By the use of the same economic and political principles and the same social practices, it took this nation just 215 years to wear itself out and become an easy victim to the greedy and aggressive Assyrian empire on the east. It was just about 300 years from the establishment of the monarchy until 10 of the 12 tribes of the Jewish people went down never to rise again. And it was a little less than 450 years from the beginning of the monarchy until the Jewish people as a nation, both north and south, lost their national independence. Their destruction resulted in some good. But whatever of good or bad was involved in their downfall as a political nation, it was monarchy, which built up classes on the basis of private ownership of the economic sources of life and political control, that was the real cause of it.

It is the same cause that has sent every nation in history to its death. Sooner or later private economic and political ownership and control eats the vitals out of the nation and leaves it subject to every social disease. National pride, patriotism, honor, virtue, and everything else necessary to national health and power, soon go with wealth and power concentration, and the nation is left too weak to contend with any formidable attacking power. We should not complain at this, for it is natural. It is one of the ways God operates to accomplish His purpose. An organism that fails to properly care for its members and adapt itself to its environment must perish. It is not optional, but compulsory.

Individual Efforts and Reforms. 13-15

The process of decay cannot be stopped by individual effort and mere reform of existing abuses. If there is one lesson that stands out in bold relief in the history under consideration it is this one. The nation had, no doubt, like every other nation, many honest and virtuous folk; but they were helpless to change the stream of corruption so long as the fountain ran. It had many great and noble prophets, among them Elijah, Elisha, Micaiah; but even they could not stop the process of decay. It went on in spite of all the good people in the realm. The prophets denounced the change from theocracy to monarchy, pointed out the evils of it and pronounced it accursed of God; but it was of no avail, for the rulers, instead of heeding the warning, stiffened their necks, hardened their hearts and went stubbornly on. They even persecuted, imprisoned and threatened to kill the intrepid prophets for their persistent efforts to bring the nation back to its original statutes. Of course the prophets were faithful to their calling and did good in teaching their generation and all future generations the basic principles of individual and social wellbeing. But the point is, they did not and could not save their nation. INDIVIDUAL EFFORT FAILS IN SAVING A PEOPLE. The nation could have saved itself only by a return to the democratic principles it had forsaken. When will we learn that it is not individual men, however good and active; that it is not preaching, be it ever so true and pointed; that it is not the reformation of single individuals, however great they may be, that saves a nation. IT IS PRINCIPLES CRYSTALLIZED IN AND WORKING THROUGH SOCIAL INSTITUTIONS THAT SAVES OR DAMNS NATIONS. A just social system will save a nation in spite of individual badness just as an unjust social system will destroy in spite of individual goodness. In an iniquitous social system the most unscrupulous wretch sets the pace for all the rest and compels every one who would succeed to come down to his level; while in a righteous system the good man sets the pace and compels all to follow him. IN SOCIAL LIFE THE SYSTEM OF PRODUCTION AND DISTRIBUTION COUNTS FOR ALL.

Salvation Through Revolution

Salvation from the evils of an unjust social system lies not in individual effort, charity, philanthropic institutions and reforms of abuses, but in a complete revolution. If you would change the top and keep it changed, you must first change the bottom. Salvation can come in no other way. All efforts of amelioration without aiming at an over-turning of the system that causes the evils, count for naught.

This is the history of every nation. It was the history of Israel, Judah, Babylon, Assyria,